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July reminds us (1) that the year is half gone. As the clock ticks its minutes away, it seems to say, "What-thou-doest-do-quickly," "Go-tell-all-the-world-of-the-Saviour." There is a great deal of good which we mean to do sometime. We purpose to give something for missions when our spring expenses are over, or when our doctor's bill is paid, but the time passes; we do not attend to it; life is over, and it is never done—

"The mill never grinds
With the water that has passed."

(2) That this is the season when our missionaries are sweltering in India's moist, intense heat. We need to follow them, as they go about their work, with our sympathies and prayers. We are apt to think that the summer season in this country is poorly adapted for aggressive Christian work. How much less must it be amid the debilitating influences of the torrid zone!

(3) That in seeking rest and change, which we all crave, we may plan to receive profit as well as recreation. No greater advance has marked the last few years than in the arrangements for spending time profitably as well as restfully. If you can go to Ocean Park, or to Keuka Park, go by all means. If you cannot, let the W. M. S. plan for profitable picnicking in grove or tent, with a good program.

LOVE CONQUERS.

AN exchange says that an educated Hindu was lately asked what in missionary effort made him fear most for the stability of his own religion. His reply was, "We do not greatly fear your schools, for we need not send our children. We do not fear your books; we need not read them. We do not much fear, your preaching; we need not listen. But we dread your *women* and your *doctors*; for your doctors are winning our hearts, and your women are winning our homes; and when our hearts and our homes are won, what is there left to us?"

Woman's influence is thus recognized in a way to give great encouragement to those who have sent her not only to the zenanas, to undermine idolatry in its stronghold, not only to teach in all grades of society, but who have made it possible for her to add to her usefulness the power to heal the body, thus winning the opportunity to tell how the soul may be healed.

In a home for misguided women the matron was recently much puzzled as to how to win influence with one of the girls, who was impudent and hard to guide. But when the girl was taken sick the matron's care of and kindness to her won her at once, and she was afterward quite changed in her conduct. This is an illustration of human nature the world over, whether among Hottentots, Africans, Indians, or our own neighbors, the principle is the same. It is the embodiment of the truth that "love never faileth." You may tell a person that you love his soul, and it is indefinite to his comprehension, for his spirit is not a tangible thing to him; but when you *show* love by relieving bodily suffering he can understand that at once, and he will listen to what you have to say.

The educated Hindu showed not only shrewdness but brightness when he acknowledged *women doctors* as combining in their lives a constant object lesson for Christianity which Hinduism may well fear.

RELIGIOUS CONDITION OF ITALY.

THERE is probably no better test of Romanism than is found in the religious condition of Italy. Since the temporal power of Rome was overthrown the Italian government has been lenient to all forms of religion, although Romanism is professedly that of the state.

Of the present status of the influence exerted by the papacy a writer in the *Missionary Review* says, "Our impression of Romanism, both in Great Britain and on the Continent have not been improved by recent travel. In Florence we saw the picture of the Virgin Mary, and the seed of the woman bruising the head of the serpent. It was significant that the infant Saviour was held in the arms of the Virgin, and that her foot was on the prostrate head and form of Satan, and the foot of the child rested upon her foot; and the thought occurred to me in looking at this magnificent picture, that Romanism puts the Virgin between Christ and the soul, between Christ and the church, between Christ and God, as here between Christ and Satan, and virtually makes Mary, and not Christ, mediator."

Another writer says, "Romanism has not unified, nor indeed has it molded, the mind of Italy to the extent that is generally believed. The claims of the church are by no means conceded in all cases by the state authorities. Thus every priest must serve for a year in the army; and when civil offenses are committed by the clergy they are tried by civil tribunals. The state and church are by no means on friendly terms. The state has confiscated the property of the church, but assigns the working clergy a salary during their period of service and a small pension in old age.

"The great body of the priests are sons of peasants; noble families are generally reluctant that their members should enter clerical life. The Italian clergy are often—let us hope generally—worthy men, doing their duty according to their light, although the rule of enforced celibacy in many cases entails evil consequences. But the light enjoyed by the priests is very feeble."

The same writer says further, "The Italians are not constitutionally a religious people, though they have sometimes been asserted to be so. Happy the land that has faith; Italy has none. Atheism is often boldly avowed even by the lower classes. Of the upper classes, Signore Bonghi, one of Italy's most distinguished sons, says, 'There is a fatal indifference consuming us.' These unhappy men can neither believe nor disbelieve. They attack the priests, but send their children to Jesuit schools; and when death approaches they accept the rites of the church."

Protestant missions in Italy have accomplished something. The total number of evangelical Christians is about sixty thousand in a population of thirty millions; that is, one in five hundred. Last year there were about fifteen hundred converts; but members were lost through death and emigration. Many go to South America. The following figures show present membership of Protestant churches: Waldensian church, 4737; Chiesa Libera, 1631; Wesleyan Methodist, 1341; Methodist Episcopal (American), 965; Baptist, 1050; Reformed Catholic, 230.

HOT-DAY READING.

A LITTLE Swedish girl was walking with her father one night under the starry sky, intently meditating on the glories of heaven. At last, looking up to the sky, she said, "Father, I have been thinking that if the wrong side of heaven is so beautiful, what will the right side be?"

In a Chinese Christian family a little boy on asking his father to allow him to be baptized was told that he was too young, that he might fall back if he made a profession when only a child. "But Jesus has promised to carry the lambs," was his touching reply, "I am only a little boy, so it will be easy for Jesus to carry me." Ere long this little fellow was baptized; and the whole family are now members of the Mission church at Amoy.

Miss Harding of the Church of England zenana mission says, "In 1887 I was working among the Mahometan women of Calcutta. In a zenana where we had taught for some time, I was suddenly brought in contact with the effects of opium eating. My pupil was on her bed quite unconscious (or stupid). The husband pointing to her said, 'Look what you have done. You English Christians come with opium in one hand, the Bible in the other. You have ruined my wife in mind and body. You never set foot in this house again.' No reasoning on my part was of any avail, and, blushing with shame for our countrymen, I had to come away. The zenana was closed, and has never opened since. I have never forgotten that bad scene, and since then I have seen more victims to this vice."

At a missionary meeting in Paris a poor blind woman put twenty-seven francs into the plate. "You cannot afford so much," said one. "Yes, sir, I can," she answered. On being pressed to explain, she said, "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' "So," said the poor woman, "I found that I save so much in the year because I am blind, and do not need a lamp; and I give it to send light to the dark heathen lands."

ON THE TERRACE AT DAYBREAK.

BY HARRIET P. PHILLIPS.

Abide with me! Night's shadows flee away;
All nature, smiling, greets the coming day;
A holy calm broods over earth and sea,
In this still hour, O Lord, abide with me.

I read thy Word, alone I kneel in prayer;
I plead for grace to shun the tempter's snare;
O let the angel of thy presence be
My guard and guide! dear Lord, abide with me,

Balasore, March 8, 1894.

WOULDN'T HAVE SAID IT.

ONE night, in a crowded sleeping car, a baby cried most piteously. At length a harsh voice called out from a neighboring berth, "Won't that child's mother stop its noise, so that the people in this car can get some sleep?" The baby ceased for a moment, and then a man's voice answered, "The baby's mother is in her coffin in the baggage car, and I have been awake with the little one for three nights; I will do my best to keep her quiet." There was a sudden rush from the other berth, and a rough voice, broken and tender, said, "I didn't understand, sir; I am so sorry; I wouldn't have said it for the world, if I had understood. Let me take the baby and you get some rest"; and up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it till morning. As he carried the little one back to its father he again apologized in the same words, "I hope you will excuse what I said; I didn't understand how it was." Ah, if only they *understood*, those dear Christian women! If they understood what it means to be a heathen woman in China, India, or Africa! If they had any idea of the frightful sin and consequent suffering of five hundred millions of these sisters of ours; if they understood what it costs to give up home and parents, and children and health, to do this necessary work, if they dream of the agony of leaving lonely graves in those far-off lands; if they knew how the unkind criticisms and indifference of the home workers grieve those who have given their lives to this work; if they understood that it is for this Christ came; that he instituted and commanded this work, and taught us to pray, "Thy kingdom come," it would all seem so different!—
The Mission Gleaner.

"A busy hunter is the man who tries
To shoot each folly as it swiftly flies,
The wide, wide world is his hunting ground
And the gunning is good the whole year round."

TREASURER'S NOTES.

ANOTHER quarter has closed, and with a deficit. But the expenditures for the quarter were greater than they will probably be for the last quarter of the year, ending with Aug. 31. So we may reasonably hope, with God's blessing upon our work, that we shall close the year without debt. This of course means, that the fourth quarter must be one of activity by our workers, and the closing quarter of the year is generally that.

As the May thank offerings had not all been received before May 31 I will not make a list of the Auxiliaries and churches which have observed thank offering day until the close of June.

As has been announced by the *Morning Star*, Miss Coombs' is again at home. She intends to spend some time at Ocean Park this summer, and will assist in the Woman's Convention. She desires that questions should be prepared in advance of the question box service—Aug. 13—so that she may be better ready to answer them.

LAURA A. DEMERITTE.

FROM THE FIELD.

BALASORE LETTER.

DO you sometimes wonder if heathenism has not almost melted away, and the need of missionaries and money almost ceased?

Let me give you a couple of "snapshots" from Balasore within the past month. Do you hear that discordant banging of drums, blowing of conches or sea-shells, ringing of bells, and shouting from various directions? A similar racket is doubtless going just now in hundreds of places in India. Why? Don't you notice that the sunlight has a sickly shade to it? Look through a colored glass and you will find that a very marked eclipse is in progress.

That explains the racket. The people say some huge monster is swallowing the sun, so they make a racket to frighten him away, which comes faintly to the ear at a distance of a quarter of a mile. About how far toward the sun do you think that puny sound rises? Then when the shadow quietly passes off they congratulate themselves on having rescued their dear old friend once more! They have no end of absurd superstitions as to what one may and may not do during the time of an eclipse, and the serious consequences following a disregard of these restrictions.

And now another, though I warn you not to look at it unless your nerves are pretty strong. The scene is at one side of the town, where bodies of animals are thrown, to be disposed of by vultures and other scavengers. Human bodies also are brought here, sometimes for burning, sometimes to be simply thrown down and left like the others. In the foreground is a short, heavily-built, dark-skinned, hairy man, wearing only a filthy loin-cloth, his matted hair hanging to his waist—a most repulsive-looking creature. He is squatting on the ground, eating from a rough earthen dish. About him are four pariah dogs, whom he is feeding from the same dish.

You see nothing to specially tax your nerves? Ah, but wait! They are feeding on *human carrion*! A body is brought out on a bier and the bearers proceed to burn it. This wretched ghoul interposes and demands it for *food*! If they object he threatens to eat *them*, so in superstitious fear they yield. The case is reported to the police and he is arrested on charge of committing a nuisance. He is examined by the superintendent of police, an Englishman, and testifies that he is a Madras Brahmin; that a Guru (a religious teacher) at Benares inducted him into this manner of living; that he has followed it for seven years. He confesses to the weakness of being unable to digest this horrible food without cooking, but expects to overcome this frailty in time. Expresses a preference for the brain as the most toothsome part! There is no law that can

punish him, so he is simply required to pass on, and on he goes to a native estate near by.

You think the ordinary heathen must execrate such a monster? A son of a respectable native gentleman went to him to be cured of some disease, and submitted to the treatment, which consisted in rubbing himself with human oil which this dreadful creature had obtained by boiling up human flesh; also in eating a part of a "sweetmeat" (native candy), which had been bitten in two by him! A wealthy babu sent his carriage to bring this loathsome "doctor" to his house to cure his son. Gifts of rice and native liquors were taken to him; the last, he claimed, aided his digestion! When the police superintendent ordered his arrest, some one interposed, saying, "What is the use, sir? He has the power to render himself invisible and go where he likes." At the end of twelve years they claim he will be able to take his food *raw* and perform all sorts of miracles. Has heathenism melted away?

Such a specimen as this would doubtless be "disallowed" by those clever exponents of Hinduism who won such golden opinions at the Parliament of Religions. It would perhaps be set down as an abnormal excrescence, if, indeed, it were not utterly denied. But I fancy they would find full play for all their "astuteness," "subtilities," and especially *subtleties*, to explain away the fact that even the more intelligent among their co-religionists are ever ready to pay reverence if not divine honors to one who cuts himself off from his kind by a course that degrades him below the level of the greater part of even the brute creation. Unfortunately for the defenders of Hinduism, this sort of thing is far from new. More than one of their gods owes his apotheosis to the fact that he was guilty of vices that exceed all human possibilities. This and this only constitutes their claim to *divine honors*!

But, dear friends, don't be discouraged! When Christendom with one preacher to each 800 of population (as in the U. S.) succeeds in stamping out the liquor traffic, gambling,

and the social evil, not to mention anything more, then—why then, I think she will begin to realize what a task confronts missionaries, each of whom—on an average—faces a parish of 400,000 souls loaded down with the vices and superstitions of untold generations of degraded ancestors.

Balasore, April 21, 1894.

HATTIE P. PHILLIPS.

WITHIN THE RAJA'S PALACE.

[Extracts from Mrs. Lida Hallam's Journal.]

JAN. 16, 1894.

WE have accepted the invitation of the raja of Khandarai to attend the festival held annually in his territory. Went on the festival grounds to-day and sat in the tent while the preachers talked and sang; the raja's son also sat and heard. While there, bells were rung, drums were beaten, and people were singing, Satan using his best efforts to draw the attention of the people in his direction. This morning we had worship in Bengalee with the servants and preachers, the tutor of the raja's grandson being present. One of the preachers said the tutor was weeping during the service.

Jan. 17. To-day the raja, his son, and another raja, his nephew, had chairs in the tent, and were all listening to the native preachers. Paul spoke about the prodigal son at considerable length, enlarging upon the details. They seemed to listen attentively, and when he had finished they said he had spoken good words. O that the truth might reach some of their hearts, and lead them as prodigals to the Father!

In the evening we went to the preacher's tent and found the tutor there, listening to Paul singing Bengalee hymns. Mr. Hallam embraced the opportunity to tell of God's loving kindness to us. When he had finished, Paul exclaimed in Bengalee, "Blessed Jesus! and this is our Lord."

Jan. 18. Made a short call on the rani in response to her invitation. Was received very kindly indeed, but soon after my arrival a boy came in from the festival with some cloths

for sale ; this seemed to be a very important matter in the estimation of the women, and, although endeavoring to be courteous in conversing with me, I could see their eyes watching the unfolding of the bright cloths ; and, as it was breakfast time, I took my departure, promising to come and see them again, when I would bring my books, read and sing to them, and show them some pictures, with which promise they seemed well pleased.

The raja and party were in our tent to-day, listening to a talk on "The Rich Man and Lazarus," told in a vivid manner by Paul. At the close of the preaching service the king's son invited Mr. Hallam to witness an exhibition of dancing dolls, but he excused himself and came home. After dinner in the evening came an invitation from the raja himself to both of us, to witness a performance in the palace, which we thought best to decline. We knew we would not be invited to witness anything improper, but decided for the sake of the native Christians with us, who, knowing we went there, might not know how to discriminate between going to such an exhibition and one that really was evil. We did not know but that the raja might be offended at our refusal.

Jan. 19. After worship in Bengalee with our household Mr. Hallam sent for the raja and his nephew, and explained the reason of our declining his invitation of the previous evening. They both seemed to understand our position and to respect us for it.

The raja is intensely interested in a Hindustani hymn that Mr. Hallam played on the harmoni flute for him. He desires to learn it, and in course of the day sent the tutor to translate the words into Bengalee.

Had another call to go and see the rani and her household ; found two or three new ladies who seemed unusually friendly and pleasant ; some sweetmeats and water were on a little table, of which I was asked to partake. I sat on a large rug on the floor with them, showed them a large picture of Jesus

healing the paralyzed man, and Jesus on the cross. They seemed very much affected by the sight of Mary weeping at the foot of the cross. The raja's daughter-in-law asked me if I knew that hymn in Bengalee that Dr. Mary was teaching her and her son last year ; unfortunately I did not, but sang a few other hymns instead. They inquired about the English customs of marriage, and were much interested in the description ; more so, I am sorry to say, than in talks about sin and the way of escape from it. Can only hope that some little word may have been uttered which will be blessed to the good of some who heard. As they can all read I left some tracts in Bengalee for them.

Jan. 20. Had our usual family service in Bengalee this morning, the tutor again being present. He seems to be drawing much nearer to us. We were amused as well as surprised to hear him call me "mama," as he left the service. It was "Good morning, madam," when he first met us.

As I write the Adi Samaj people are going by, ringing bells, singing, one fellow dancing with a paper in his hand. The raja's large purple umbrella is being held over some one in the center of the crowd. A number of men with red pugarees (headdresses) and silver-covered sticks head the procession, the raja and his nephew bring up the rear, walking to show their humility.

Jan. 21. To-day is the Lord's day. The raja sent for us to have our Bengalee service in his presence as last year. The service was held in the veranda of the palace, a piano in one corner, pictures on the walls—one, strange to relate, representing the soldiers coming to take Jesus from the garden of Gethsemane, another representing the head of the Saviour ; pictures of distinguished Hindus were there also, and fancy pictures too, all indiscriminately mixed. The raja and his attendants sat on a rug, covered with a white cloth, on the floor, leaning on pillows in Oriental fashion, while chairs and benches were placed for us and our people. The subject of the dis-

course was "The New Birth." One man tried to interrupt the preacher, but the raja put up his hand and stopped him. As we were leaving one of the raja's friends touched him and said, "The preacher means us, that we need the new birth." "Well," said the raja, "we do need it."

Jan. 22. Went to say "good-by" to the rani, found her suffering from inflammatory rheumatism, and promised to send her some medicine. Had a pressing invitation from the wife of the raja's nephew (who lives not very far from our new home in Contai) to visit her in her own home.

PRACTICAL CHRISTIAN LIVING.

Life and religion are one, or neither is anything.—GEO. MACDONALD.

MY BIRTHDAY.

BY MARY R. WADE.

THROUGH seventy years of light and shade,
 In winter's chill and summer's heat,
 With nature and with nature's God,
 I've walked in fellowship most sweet.

The springing grass, the blooming flowers,
 The warbler's note of tuneful song,
 The forest glade, the shady nook,
 The gentle brook that ran along,

And rocks, and hills, and ocean's roar,
 And torrents like the thunder's roll,
 And storms and sunshine, winds and calm,
 Have yielded fruitage in my soul.

I bow in reverence and love
 To Him who governs all my life,
 And thank him for the tender care
 He's given me as mother, wife.

I thank him for the sunny hours
 Of childhood's happy, joyous day,

An angel mother's loving hand
That led me in the narrow way.

A father's benediction sweet
That fell upon my girlish head,
An earnest of the golden years
Which in my motherhood I led.

The day declines; the western hills,
Bright with the sunset rays, I see;
And rainbow glories stream athwart
The waters of the crystal sea.

Ocean Park, Me., Aug. 8, 1893.

WOMAN AND THE WAR.

ONE of the pet objections to the ballot for woman with its opposers is that women cannot fight. Of course this is based on an entirely wrong idea, namely, that in some way the ballot is going to make the life of women identical with that of men. On the contrary, the strongest argument for woman suffrage is that man represents but half of the unit of the human race. Women will always do the same things with a different touch from man's, or will do different parts of the work, consequently one will always supplement the other's work.

For instance fighting is not the sum total of war. Woman may not fight, but that while the world is cursed with war she does her part, was well presented by Col. J. H. Benton, in a Memorial Day address, from which we give the following extracts:

"I have deemed it not inappropriate to say something of the part which woman took in the war and of what I think it did for them. We know well what men did, but not so much what women did in the great struggle for the Union.

"Prior to the war the occupation of women was mainly confined to domestic affairs, and to a limited participation in the work of education. Women were practically excluded

from all business vocations. Their employment in professional or business offices was unknown. It was rarely that one found clerical employment in the departments at Washington or in the offices at the various state capitals. Gainful pursuits in which they believed themselves to be competent were closed to them.

"It is safe to say that during the four years of the war more than half a million men were withdrawn from occupations which could be followed by women, and the very necessities of production to provide for the war increased the demand for services in all these occupations. The vacant places were filled by women, and avenues before closed to them were opened. For example the shopkeeper found that young women could sell goods and keep books as well as the young men. Telegraph companies discovered that women operators were preferable to men. In fact when the war closed thousands of women were found in every state performing thoroughly and well the duties of the occupations which before the war it was thought impossible for them to follow, and women had entered these fields of labor to stay.

"The most direct connection of women with the war itself was through the agency of the U. S. Sanitary Commission. The importance of their work here can hardly be over-estimated. It is no exaggerated estimate that by promoting health, improving the *morale* of armies, reducing the usual mortality of troops from wounds and disease from the usual proportion of four to one to two to one, they saved more than 180,000 lives.

"It is safe to say that without the assistance of the Soldiers' Aid Societies, organized and sustained by the women of the country, the Sanitary Commission would have been a practical failure. One of the first acts of the Commission was to make the Woman's Central Association of Relief at New York an auxiliary branch of the Commission, and from time to time the Soldiers' Aid Societies, formed in the other leading cities, were

made branches. From these and their auxiliaries, organized and supported by women, the Commission mainly obtained its supplies and the contributions by which it was maintained.

"The Central Association of Relief in New York and that in Brooklyn, with the auxiliaries, collected supplies and contributions to the amount of several millions of dollars at an expense of only \$61,000. The Soldiers' Aid Society of northern Ohio, organized and maintained entirely by women, collected and disbursed in money and stores \$1,133,405, and at the close of the war assumed the support of the Ohio State Soldiers' Home before the state made any appropriation for it.

"The New England Auxiliary Society, having as its field only Maine, New Hampshire, Vermont, and Massachusetts, collected and disbursed \$15,000 in money and \$1,200,000 in stores and supplies.

"The amount collected and disbursed by all these societies during the four years of war amounted to nearly \$54,000,000, and all this vast work was done in the most efficient and business-like manner. The various so called sanitary fairs, which accomplished such great results, were also the result of woman's organizing genius and work.

"Toward the close of the war the aid of the patriotic women of the North was given to the providing of homes and rests for needy, wounded, and convalescent soldiers. Homes were thus provided at Columbus, Buffalo, Detroit, Boston, Washington, and other points, and from these came the present soldiers' homes in the different states.

"The service of women in the hospital began with the first days of the war and continued to its close. No words can describe the painful and laborious character of woman's duties here. Many returned to their homes broken in health by exposure and disease, and many others died in their work and sleep in Southern soil. They fell in the service as much as the soldiers who fell in battle or perished by disease. Their names are borne on no army roll, there is no written record of

their devoted labors, but so long as a soldier who received their care shall survive they will live in his memory, as he tells his children and his children's children 'of the sweet saints who blessed the old war time.'

"But the story is not only of what they accomplished. It was in the opportunity given them by the war that this wonderful progress of the last 20 years had its origin.

"The census of 1860 took no account of women in gainful occupations. In 1870 they had begun to be recognized, and in 1880 and 1890 the increase of statistics relating to them was almost phenomenal. They have become bookkeepers, cashiers, clerks, typewriters, stenographers, telegraph operators, managers and partners in business. A single Massachusetts railroad company employs over 100 in clerical work. The Western Union Telegraph Company employs 2416 clerks and operators. The telephone companies employ 5635. They were first employed in the departments at Washington in 1862. Of 17,599 persons now employed there, 5637 are women.

"But not alone here. In 1889 there were 33 training schools for nurses in the United States, with 1248 pupils, of whom 969 are women. More than 3000 women are to-day practising medicine.

"Everywhere there is development and progress. That this can continue and women not come to have a part in the conduct of the government cannot be reasonably expected. Whether an extension of the right of suffrage, which is already unduly extended, will be a cure for the ills of the state, may well be doubted, but it is a grave question how long we can continue to dwell in a 'fools' paradise,' thinking nothing will happen to disturb the social order, because nothing has happened, and not call to the aid of the government the intellectual and moral power of American womanhood."

GIVE what you have. To some one it may be better than you dare think.—*Shakespeare.*

THE UNDER-WORLD OF NEW YORK—A PATHETIC INCIDENT.

BY MRS. HELEN CAMPBELL.

[From the new book, "Darkness and Daylight in New York."]

AS far as Mercury is from Saturn is this under-world from yours, gentle reader. It opens to the sight only when night descends, and often within a stone's throw of the empty ware-houses and the spaces of dark and forsaken streets are its most pathetic phases to be seen.

Yonder is a little Italian eating-house no one would think of calling a restaurant. It is down in a cellar, and, as if to hide it more, the steps, old and broken, go down sidewise along the the front wall. The room is lit by a smoky kerosene lamp. A little bar is in one corner, and narrow, wooden benches, black with use, run around the walls and are fastened to them. Here five cents will buy a plate of macaroni, a bit of toast, and a cup of coffee. It was in this dingy basement that a woman of about thirty drifted only the other day. She was a comely woman, with regular features and dark hair. A thin shawl was drawn over her shoulders; her dress was ragged and worn, her face deathly pale. She had no money, and when she faintly begged for food, a swarthy Italian paid five cents for the coffee and a crust of bread that were served to her.

She drank the coffee and thrust the crust into her pocket. She would have gone then, but she was trembling with weakness, and the man who paid for her food held her back. She sat silent and thoughtful on the narrow bench until long after nightfall. Then she drew the crust from her pocket and began to nibble it.

"Let me warm the bread for you," said the keeper's little boy. He put it on the stove, warmed it, and brought it back to the woman, who suddenly gasped and died.

All night long her lifeless body waited for removal in the

dead wagon to the morgue. In her pocket was found the remnant of a crust and a copy of these verses, printed on red paper :

On the street, on the street,
To and fro with weary feet ;
Aching heart and aching head ;
Homeless, lacking daily bread ;
Lost to friends and joy and name,
Sold to sorrow, sin, and shame ;
Ruined, wretched, lone, forlorn ;
Weak and wan, with weary feet,
Still I wander on the street !

On the street, on the street,
Midnight finds my straying feet ;
Hark the sound of pealing bells,
O the tales their music tells !
Happy hours forever gone ;
Happy childhood, peaceful home—
Then a mother on me smiled,
Then a father owned his child—
Vanish, mocking visions sweet !
Still I wander on the street.

On the street, on the street,
Whither tend my wandering feet ?
Love and hope and joy are dead—
Not a place to lay my head ;
Every door against me sealed—
Hospital and potter's field,
These stand open !—wider yet
Swings perdition's yawning gate ;
Thither tend my wandering feet,
On the street, on the street.

On the street, on the street,
Might I *here* a Saviour meet !
From the blessed far-off years
Comes the story of *her* tears,
Whose sad heart with sorrow broke,
Heard the words of love he spoke,
Heard him bid her anguish cease,
Heard him whisper, " Go in peace ! "
O that I might kiss his feet,
On the street, on the street.

HELPS FOR MONTHLY MEETINGS.

THE CONCERT CALENDAR, 1894.

January, The World; *February*, China; *March*, Mexico; *April*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *August*, Italy and Bulgaria; *September*, Japan and Korea; *October*, Protestant Europe; *November*, South America; *December*, United States.

PROGRAM FOR AUGUST.

[Subject, "Italy." See "Religious Condition of Italy."]

In what sense is Romanism the religion of Italy?
 What about the worship of the Virgin?
 State how much claim the church has upon the people.
 What can you say about the priests?
 Tell about different classes of the people religiously.
 What advance have Protestant missions made?
 Give their membership.

To reserve one's self only for great occasions—to wait for opportunities of doing good on a large scale—is not to copy our Pattern. Life is made up, as of moments, so of trivial events and evanescent scenes. We must seize the passing incident, or it is gone forever. Individuals cross your path to whom you might do a kind office or speak a kind word; if you do as your Master did, you will not despise the day of small things. An unexpected word of sympathy or counsel has penetrated many a heart and made a life-long impression there.—*Boardman*.

• WHATEVER notion Dives may have had this side of the grave as to the value of foreign missions, he awoke in eternity to plead that a missionary might be sent the long journey from heaven to earth, that his brethren might repent.—*Woman's Work*.

WORDS FROM HOME WORKERS.

IOWA.—The Woman's Missionary Society of Spencer, Ia., held their annual thank offering meeting Sunday evening, May 20. Items of missionary intelligence were read by the members. Mrs. R. L. Koch read an interesting paper relating some incidents in the life of that grand missionary hero, John G. Paton. Miss Carrie Bartlett read an instructive paper on "India and Brahmanism." Miss Anna Tuttle read a selection on zenana work, and Miss Nellie Goodell gave a brief sketch of the life and work of Miss Lavina Crawford, for thirty years missionary to India. The thank offering amounted to twenty dollars. The society holds monthly home meetings, when different missionary fields are studied. "The Hawaiian Islands, Religious and Political," was the last subject, and "Mission Work in South Africa," will be our next. Under the presidency of our pastor's wife, Mrs. G. B. Hopkins, the meetings are growing in interest.

Thank offering reception at Waterloo, Ia. This year our thank offering meeting took the form of a reception, similar to the one held in Hillsdale, although we did not know of that one when we planned ours, which was held at the fine home of Mrs. J. H. Smith on the evening of May 2. A few invitations having been issued, each inclosing a small envelope with the words, "thank offering" and a scripture reference written upon it. There were sixty present, and an excellent supper was served at seven o'clock by the ladies, assisted by young misses in Japanese costume. When seated at the tables, thanks were given to God and the thank offerings were presented, which were found to amount to \$20.65. A short program was given during the evening, consisting of songs by a ladies' quartette, recitations, a dialogue, and a song in the

Japanese language. This was our third and most successful thank offering meeting.

MISS LOU CHAMPLIN, *Sec.*

MINNESOTA.—*Pickwick.* Our Auxiliary of only four members is trying to keep along by paying our dues, etc. We have never let the society go entirely down since it was organized by Mrs. Burlingame eleven years ago next October. Some years have had only one meeting in a year, but the *few* have paid their dues each year. *We* with help from some outside have made a quilt and sent to Storer College, Harper's Ferry, and sent a small box with some cards and reading matter for their Sunday-school. We could get discouraged if we would, there seem to be so few interested in the mission work; but we feel that if we do what we can it will be received by the Master, with the words, "Well done." A number of our members have been "called to their reward," others have removed and are at work elsewhere, while some have fallen by the "way-side . . . seed did not take root."

MRS. C. L. GRANNIS.

MAINE.

To the Women of the Maine Free Baptist Association.

DEAR SISTERS: As I cannot write to each of you separately I will address you through our dear HELPER. I wish to express to you my sincere thanks for the cheerfulness and promptness with which you have responded to all my requests in regard to the work of our State Woman's Missionary Society. Our success is all due you, under God; for one may plan ever so wisely, and if there are none who will carry out the plans all will prove a failure; but less wisdom in planning, with so many thoughtful supporters who see the need and have the cause at heart, doing the work and trusting in God, will surely win success. I would like to clasp the hand of each one of you, and from a full heart of gratitude and love tell you how much you have helped me and how much I appreciate it. God has wonderfully blessed us as a State Woman's Missionary Society. I wish to make all the return in my power by helping to extend his kingdom and bring the unsaved to him.

Three-fourths of our present year has already expired. Let us not fold our hands, but continue to work earnestly to its close, that it may be the best year we have ever yet had, both spiritually and financially. God bless you all.

Dover, Me., May 28, '94.

MARY R. WADE, *Pres.*

NEW HAMPSHIRE.—You will find inclosed ten dollars to be applied to the fund for Mother Hills's room in the Blake Industrial. The money was raised by a missionary tea, which the students had the privilege of attending. After supper Mrs. O. R. Bachelier read a paper about Mrs. Hills's life and work, which was very interesting. She also taught a school of little children dressed in native Indian costumes. Mrs. Harry Bachelier sang a hymn in the African language, and it was my pleasure to tell something about Ocean Park and the Blake Industrial. Several expressed a desire to come this summer "to see what it's like" for themselves, and that is just what I want. My girls must have Ocean Park in their lives, and the boys too ought to go there. I hope to have many of them there next summer.

JESSIE WATERMAN.

NEW HAMPSHIRE.—The W. M. S. of the Rockingham Q. M. met in connection with the Q. M. at Fremont, N. H., May 23 and 24. On account of sickness, our president, Mrs. E. B. Chamberlain, was unable to be present, and Mrs. E. H. Hall of Portsmouth presided. The business meeting was well attended by interested women in this important branch of the work for the Master. It being the annual meeting the following named officers were elected: Mrs. E. B. Chamberlain, president; Mrs. E. H. Hall, secretary; Miss Mary Tuttle, treasurer. Very interesting and encouraging reports were given from most of the churches in the Q. M.; a number having observed the "annual thank offering" service reported successful meetings and large collections. One Auxiliary reports an average attendance of 19 at its regular meetings since last December, and adds, "This has been the most prosperous

year since our organization in 1884." Another had taken \$100 for their portion to raise, and had over \$90 of it raised; others are assisting in furnishing rooms in the Blake Industrial building at Ocean Park. We feel to thank God and take courage for the success of the year thus far, notwithstanding the great financial depression that has been so keenly felt everywhere. At 3.30 o'clock P. M. we adjourned the business meeting and assembled in the main audience room for our more public meeting; a good audience present, the choir rendered very helpful service. Scripture reading by our beloved Mother Hills, who graced our meeting by her presence. Prayer was offered by Mrs. Gilkey. A paper by Mrs. Hall of Portsmouth, was read; subject, "Brief Glances of the Past," followed by a few earnest remarks by Rev. Brother Schermerhorn. Collection, \$4.50.

MRS. EMILY H. HALL, *Q. M. Sec.*

17 Hill Street, Portsmouth, N. H.

INDIANA.—The La Grange Q. M. held its annual session with the South Milford church on the 4th, 5th, and 6th of May. Owing to the almost continuous rain during the meetings the delegations were not so large as was hoped for, but the interest was good, and those who did face the storm felt amply repaid for the effort made to be present. The W. M. S. occupied Saturday, and had one of their very best meetings. There is no society at the Milford church, and the sisters from the Wawaka and Hawpatch churches furnished most of the program, while the South Milford choir furnished some splendid music. Short speeches were made by Rev's Rendel, Van Wormer, Benner, and Mawhorter with good effect. The collections the present quarter have not been quite as large as usual, the amount being but \$10.71. The interest in the Q. M. and the mission society is quite good. May the time speedily come when all in the Master's vineyard will double their energies and push the work until the sheaves are all gathered into the storehouse of the great Giver of all good! LIB. H. VAUGHN, *Sec. and Treas.*

RECEIVED FOR "HILLS MEMORIAL DINING ROOM."

Roger Williams Auxiliary	\$7.00
Washington St. church, Dover	11.98
Thank offering, Dover	1.00

 \$19.98

M. G. OSGOOD.

IN MEMORIAM.

AGAIN the Olneyville, R. I., Woman's Missionary Society is sadly bereaved in the death of one of its valuable and loved members, Mrs. Arlet Peck. We have lost one who, though quiet and undemonstrative, was always faithful and ever ready for every good work. For several years she has served the society acceptably as its agent for the HELPER. Though we feel her loss most deeply, it is not for us to be discouraged; but with her life as an example let us, though saddened, go on with the work she has left with patience and courage.

JULIA A. HARRINGTON, *Sec. W. M. S.***PERSONALS AND SPECIAL MENTION.**

Miss Lavina Coombs has arrived in this country, after eleven years of service in our India field. May she become fully rested!

Mrs. Mary R. Phillips has been appointed president of the India W. C. T. U. It ought to be a gratification to a denomination to furnish such a worker to such a cause.

Mrs. Ellen Copp recently lectured to the students of Hillsdale, on "Prerequisites for the Ministry from a Low Standpoint."

Mrs. H. C. Keith of Minneapolis was recently elected director in the Western Free Baptist Publishing Society. Wise Westerners!

Mrs. A. M. Metcalf and *Miss Coralie L. Franklin* were elected trustees of Storer College at the recent trustee meeting.

Mrs. Annie S. D. Bates, a former active worker at Storer College, was present at the recent anniversary.

Mrs. Jas. McLeod has charge of the interesting columns in the *Religious Intelligencer*, which are devoted to the Woman's

Missionary Society. Thanks for appreciative words for the MISSIONARY HELPER.

There are *six young women* among the twenty-two graduates from Bates College this year.

Miss Lavina Coombs and *Mrs. E. B. Cheney* were among the speakers at the recent session of the Bowdoin Conference.

OUR YOUNG PEOPLE.

When the fox hath once got in his nose,
He'll soon find means to make the body follow.

—3 *Henry VI., iv. 7.*

GIRLS, DON'T.

DON'T talk loud or laugh in a loud, boisterous manner on the street, in company, or anywhere else. Be as modest and ladylike as though father and mother were present.

Don't take the arm-chair and keep it when older people are present, even if it is offered you. Don't chew gum, whisper, or look behind you in church.

We should hardly dare say such things to well-bred young ladies if we had not often been annoyed by such acts from those who surely ought to know better.

Don't expect a dozen of your dearest girl friends to keep your secrets when they are too important for you to keep.

Don't have more patience with other girl's brothers than you have with your own, but be as polite to your brother as you wish him to be to you, and take an interest in his affairs.

Don't be so afraid of your hands as to let mother do all the drudgery. Sensible people would rather have them show signs of honest labor even at the piano than to see her look prematurely old and careworn.

Don't go with your hair in curl papers half the time, and eat pickles between meals, and then lace your corset tight "to keep you up." Nature does not make girls at the halves, but

finishes them up as thoroughly as she does the boys, who do not have to be "kept up" in any such way.

Don't use paint or powder.

A plenty of wholesome food at the right time, plenty of sleep the first part of the night, a plenty of exercise of a useful kind, and a good conscience will make any young face pleasant to look upon.

Don't encourage attention from a young man who neglects his mother or sisters; he will certainly do the same by you some day. Learn to do honest work, so as to be able to support yourself, and don't be afraid of being an "old maid"; it is a sure way of becoming one—of the most disagreeable kind.

Don't be ashamed of your parents' old-fashioned language or dress. They are your truest friends, and they will not always stay with you. So cherish them while you may and save regrets in after life.

Don't fall in love with a mustache or side whiskers unless they are worn by a man of principle. Wait till some one truly noble and manly comes along, and spend the waiting time in cultivating the head and heart so as to help him make a happy home.

Above all, don't flirt? A modest, retiring girl may, not have so many beaux as a pert, showy miss; but she receives more real admiration, and deserves it too. Sensible men avoid a flirt for the best of reasons, so that only a cheap, trifling class are left for her to flirt with. Don't allow a mere acquaintance to hold your hand or kiss your cheek, but save yourself for the prince, when he comes, as he probably will. If he does not, remember that many of the most talented and useful women, those who have made the world purer and better, are what many call "old maids," and they have so glorified the name that any one may be proud to wear it. MARY B. WINGATE.

THE men who learn endurance are they who call the whole world brother.—*Charles Dickens.*

A TRUE STORY.

TWO workers, brother and sister, Frank and Amy, wanted to help during the hard times, which were the very hardest times, in B—ville. An old Negro woman, who was once their laundress, was ill and very poor. Frank and Amy went to see her, to find out what they might do for her. They were not long in finding out. The poor old woman wanted light, and this is the way they gave it to her. Each one went home for tools. Frank wanted a hatchet and a saw, and Amy a Bible. Then they returned to the Negro woman's house. A straggling old lilac bush had grown against her window, shutting out the light. As the bush was dead and worthless, Frank cut and sawed (it was very hard work) until it fell to the ground. Then he chopped it for fire-wood. Amy brought her beautiful little New Testament, and, sitting by the colored woman's bed, read to her about the "Light of the world." That *was* a visit, wasn't it? Imagine how she felt after the good young workers left, with the beautiful sunlight pouring into the room, which had been so damp and gloomy, and with the beautiful, comforting, gentle light of our Lord in the faithful old heart. Wasn't it worth losing several hours' play for?—*Over Sea and Land.*

SUGGESTIONS FOR ENLARGING THE YOUNG PEOPLE'S SOCIETY.

PREJUDICE and lack of knowledge are in large part responsible for the lack of interest in missionary work which many Christian young women feel. Overcome these, and bring girls into living touch with the world's need, and their warm hearts will respond with sympathy and help. Plan a meeting that cannot fail to interest, and then plan so that those who are to be interested will not fail to attend. I know of nothing better than a missionary tea for this purpose. Have it held at the home of one who is so popular with the girls that her invitation will insure attendance. Possibly it would be

better to call it an Oriental tea, or something of that kind, and not a missionary meeting; for, don't you see, they are prejudiced against missionary meetings.

Have curios and photographs from mission countries scattered about. If they cannot be obtained in the neighborhood they may be loaned from the rooms of the Woman's Boards. A few missionary books should be on the tables. These will afford subjects for conversation, and will prepare the way for the formal program. This must be carefully prepared and made as concrete as possible. If a country is to be the subject have the scenery, climate, etc., described in a bright letter purporting to have come from one traveling in that country. Then let a group of girls dressed in the costume of the country represent as many heathen women talking together at a marriage feast. To prepare this dialogue study the condition of women in that country, its marriage customs. Let one speak of the recent birth of a girl in a house in the neighborhood, and let characteristic replies be given. Work into the dialogue some of the superstitious and religious ideas of the country. After this another group might represent native Christians talking together about what Christ has done for them, and what they are seeking to do for their sisters, and about encouragements and discouragements in the work, and the need of more workers. If a longer program is desired there might be a brief debate on the question, "*Resolved*, that the commission, Matt. 28: 19, applies to Christians of our times as well as to the disciples."

Another subject which would be interesting for such a meeting is suggested by the leaflet, "Voices of the Women"—W. B. M. I. rooms. Let different girls represent a native woman from each of the countries where American Board missionaries are found. Let each be dressed in appropriate costume, and try and imagine for the time that she really is a heathen woman. Each in turn should come in and briefly describe her life and the needs of her sisters, in some cases calling on

American women to come and bring them help. This might be followed by a recitation and a song or two.

During refreshments, which, if possible, should be Oriental in character, and served by those in the costumes of Oriental women, members of the circle can seek to gain new members and can give invitations to the next meeting. The next meeting must be as carefully planned as this first, so as to keep up the interest. Each member of the circle should be made responsible for calling for one or two who do not usually come, and bringing them to the meeting. Such a beginning, with much prayer and persistent effort, will finally win to missions all the young women of the church. "Prayer and pains, through faith in Jesus Christ, will do anything."—*J. T. Martin, in Life and Light.*

GLORIFY THE AUXILIARY.

WE must remember first and last that the Auxiliary, with its local influence and success, is at the foundation of all our work. Then glorify the Auxiliary; give it not the lowest, but the highest, place in our chain of organizations, Auxiliary, district, conference, and branch; for without it, glowing with zeal and full of power, "all other gatherings are but a glittering pageant, with no force beyond the hour when materialized in brightness, and vanish in—air."

What we want is more Auxiliaries in more churches, with more women in them, working to send the Gospel to heathen women; this is the urgent need of the hour.

Another need is for every officer to do her own work, do it faithfully, or else resign. "It is the weakness of many an Auxiliary that a few women are overworked, and so yield under the pressure to weariness or discouragement." Let the president lead, the treasurer collect and guard the funds, the secretary use her pen for the good of the work, each one meeting her own responsibility.

The members are under an obligation as solemn. "Officers, however faithful, cannot succeed without a loyal, willing-

hearted constituency at their back." I have been often asked when in charge of question drawers to tell a company of women what to do to make the monthly meetings more interesting or to secure the attendance of the members; but when I began to unfold plans which meant personal effort and individual responsibility, "pray have me excused" came in the way of all success. Such Auxiliaries die not for lack of work, but for lack of willingness to do it.

Make the Auxiliary a power. You can do it. Let it not be said, with a fascinating world full of eloquence opening every door save one to the missionary, and that one ajar, that "the meetings lack intellectual food to reach women of mind." Let no leader of the devotions open her Bible haphazard. Send and get some of the Bible readings that are published, and make this part of the meeting interesting and spiritual. Spend part of every meeting in real study of the different lines of work undertaken by our society, until each one is understood.

Do business by somebody's "rules of order." "Have no tea-party talk over business, and then you will feel at home in larger gatherings."

Have a little library that belongs to the Auxiliary. The branch annual reports, the general executive report, the *Heathen Woman's Friend*, and *Heathen Children's Friend*, *Missionary Lesson Leaf*, the *Branch Quarterly*, and some tracts will do to begin on. Write the district or conference or home secretary for information. They are supposed to know everything. "Answer every letter. Read every circular. Fill every blank report. Keep step with all the army." And may God bless the local Auxiliaries and multiply them a thousandfold.—*Heathen Woman's Friend*.

THE men and women who can recognize the truth, and have the courage to urge and defend it, are the real workers of the ages.—*T. D. Crothers, M. D.*



"Build life well whate'er you do
Build it straight and strong and true,
Build it high and wide and broad,
Build it for the eye of God."

A LITTLE SCOTCH HERO.

BURT and Johnnie Lee were delighted when their Scotch cousin came to live with them in America. He was little but very bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely. At night, before the close of school, the teacher called the roll, and the boys began to answer, "Ten." When Willie understood that he was to say "Ten" if he had not whispered during the day he replied, "I have whispered."

"More than once?"

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher sternly, "and that is a great disgrace."

"Why I did not see you whisper once," said Johnnie, that night after school.

"Well, I did," said Willie. "I saw others doing it, and so I asked to borrow a book; then I lent a slate-pencil, and asked a boy for a knife, and did several such things. I supposed it was allowed."

"O, we all do it," said Burt, reddening. "There isn't any sense in the old rule, and nobody could keep it; nobody does."

"I will, or else I will say I haven't," said Willie. "Do you suppose I will tell ten lies in one heap?"

"O, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night if we were so strict."

"What of that, if you told the truth?" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in playtime, but, according to his account, he lost more credits than any of the rest. After some weeks the boys answered "Nine" and "Eight" oftener than they used to. Yet the schoolroom seemed to have grown quieter. Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached at them, or told tales; but, somehow, it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half-soiled one, you see, and they felt like cheats and story-tellers. They talked him all over, and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise. Well, at the end of the term, Willie's name was very low down on the credit list. When it was read he had hard work not to cry, for he was very sensitive and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told that the man was the great hero. "The signs of his rank were hidden, but the hero was there, just the same," said the teacher. "And now, boys, you see what I mean when I give a little gold medal to the faithful boy—the one really the most conscientiously 'perfect in his deportment' among you. Who shall have it?"

"Little Scotch Granite?" shouted forty boys at once, for the child whose name was so low on the credit list had made truth noble in their eyes.—*Bombay Guardian*.

NOTICE.

THOSE desiring cabinet photographs of the children's missionary, Miss Barnes, can obtain them by writing to Mrs. M. E. Austin, 229 Union Street, Hillsdale, Mich. Price two dollars for a dozen, or twenty-five cents for a single photograph.

M. A. W. BACHELDER.

THE BIBLE ALPHABET.

Now for pencil and paper and we will learn our alphabet. Don't toss your head, little nine-years-old. What if you are almost through the Third Reader, that doesn't make it at all sure you have learned even the first letter of *this* alphabet. If you have, you will be all ready and glad to help the "wee ones," in more ways than one, to learn by heart the

BIBLE ALPHABET; or *What Every Child Ought To Be.*

A—Amiable.
B—Benevolent.
C—Contented.
D—Diligent.
E—Eager to learn.
F—Forgiving.
G—Gentle.
H—Honest.
I—Industry.
J—Just.
K—Kind.
L—Loving.
M—Meek.

N—Noble.
O—Obedient.
P—Polite.
Q—Quick.
R—Rich in good works.
S—Sincere.
T—Truthful.
U—Useful.
V—Virtuous.
W—Wise.
X—Cross-bearers.
Y—Yielding to good counsel.
Z—Zealous in a good cause.

What you are to do is to find a Bible text for each word, showing that God wants you to be what that word means. For example, in 2 Tim. 2: 24, you will find a plain command to be *gentle*. Sometimes you cannot find the very word in any text, like *benevolence*, for instance. But there are plenty of texts telling us to be generous and free-hearted. So with the first word, *amiable*. Find what amiable means in the dictionary, and then look up a text showing that, if we belong to Jesus, we must be all that amiable means—*India S. S. Journal*.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for May, 1894.

MAINE.		
Augusta. aux., native teacher		
Poura	\$6.00	
Alfred, Dora Jordan Thank Offering	1.00	
Biddeford aux.	6.65	
Brunswick aux., 1st F. B. ch. Miss Coombs's salary	10.00	
Brunswick aux., 1st F. B. ch. Gen. Fund	2.00	
Dover and Foxcroft aux., T. O.	6.15	
Dexter ch., T. O.	5.00	
East Hebron aux.	3.20	
Kenduskeag, Mrs. J. J. Banks member \$1 and T. O \$1.62		
"The Lord loveth a cheerful giver"		\$2.62
Kittery Point, Mrs. J. M. Graham		1.00
Litchfield Plains aux., for Tipperi and on L. M. Mrs. Arie E. Roberts		13.00
Limerick aux., bal. L. M. Mrs. G. G. Haynes and L. M. Mrs. A. O. Perry		7.35
Lewiston aux., Main St. ch.		21.52
Mapleton aux., for Paras		6.53

North Lebanon aux., T. O. . . .	\$6.45
Oakland aux., T. O.	7.60
Phillips aux., T. O.	14.00
Springvale, Mrs. B. M. Osgood .	1.00
Steep Falls aux., Mary Wingate .	4.50
Thorndike T. O., Thess. 5: 17, 18	4.00
West Lebanon aux., \$14.80, and children's offering \$2 for Miss Barnes	16.80
West Falmouth aux., T. O. \$6.20, for Miss Barnes's salary and aux. \$2, for zenana work on L. M. of Mrs. D. F. Small	8.20
West Buxton, mission circle Miss Baker's salary	3.00
Winslow, Mrs. Rich T. O. . . .	1.00
Winslow, Mrs. Abbie Rich T. O.	1.00

NEW HAMPSHIRE

Belmont, 2d ch. aux.	\$6.00
Belknap Asso. col.	3.60
Contoocook, ch. and on L. M. . .	12.33
Center Sandwich, Mrs. H. P. Tasker T. O. for Mrs. Lightner and Miss Butts	10.00
Deerfield Center ch., for Mrs. Lightner and Miss Butts . . .	1.00
Danville, G. R. Workers for Suella Sinclair Orphanage . . .	25.00
Danville aux.	10.00
Dover aux., Washington St. ch. \$17.15, T. O. \$44.17	61.32
Eastern Asso., for mission work	2.65
Farmington, Children's Band for Harnet Adams	5.00
Fremont, unknown friend . . .	1.00
Lakeport aux.,	11.00
Littleton aux., Miss Butts and Mrs. Lightner	9.00
Loudon aux.	17.50
Laconia aux.	3.00
Newmarket aux.	6.54
New Durham aux., Miss Butts and Mrs. Lightner	6.25
New Durham, Q. M. col. Miss Butts and Mrs. Lightner . . .	7.10
Portsmouth aux.,	5.50
Rockingham Q. M. col.	4.50
Rochester, True Memorial aux. for school at Balasore	3.00
Rochester, Lizzie H. Howe for Suni Sinclair Orphanage . . .	20.00
Strafford Bow Lake aux., for Miss Butts and Mrs. Lightner . . .	3.75
Strafford aux., \$6.87 T. O., \$4.13 for Miss Butts and Mrs. Lightner	11.00
Somersworth aux., T. O. . . .	19.04
Whitefield aux. \$9.45, T. O. \$9.14	18.59

VERMONT.

Huntington, Q. M. col. Mrs. Smith's salary	\$2.08
Waterbury Center, Mrs. A. York salary	3.00

MASSACHUSETTS.

Abington, Mrs. M. T. Talbot T. O.	\$4.00
Lawrence aux., T. O. \$10 for Miss Baker, \$3.65 Storer Col- lege and general work	13.65
Lynn ch., T. O. \$9.11, aux. sup- port of a child \$8.75	17.86
Somerville aux., member \$4, T. O. \$10.35	14.35

RHODE ISLAND.

Arlington ch., T. O.	\$17.42
Arlington aux., Miss Phillips's salary \$2.65 and Ind. Dept. \$2.65	5.30
Georgiaville ch., Miss Phillips \$12, Ind. Dept. \$8	20.00
North Scituate aux., Ind. Dept. .	2.50
Olneyville ch., Miss Cora A. Jacobs for zenana and L. M. teacher	25.00
Olneyville aux., T. O. Miss Phil- lips \$17, Ind. Dept. \$17	34.00
Providence, Mrs. C. W. Griffin Roger Williams	1.00
Providence C. E., Roger Williams Ind. Dept. \$10, Miss Phillips's salary \$8.75	18.75
Providence, Elmwood Ave. T. O., Ind. Dept., and Miss Phillips	18.00
Providence aux., Elmwood Ave. regular dues do \$3 do \$3.25 . .	7.25
Providence, S. S. Elmwood Ave. do \$3 do \$3.25	6.25

NEW YORK.

Auburn, Mrs. E. S. Stiles T. O.	\$5.00
Denmark, Mrs. J. G. Godfrey Miss Barnes's salary50
Flushing L. I., Eva F. Buker \$10, T. O. \$2	12.00
Poland aux., T. O. for F. M. . .	10.00

MICHIGAN.

Batavia aux., T. O.	\$5.00
Bruce ch., Dr. M. Bachelor's sal.	2.76
Cass and Berrien Q. M. do \$6.85, H. M. \$1.43	8.28
Cass and Berrien Q. M., M. Buck do	1.00
Calhoun and No. Branch, do \$10 do \$2.72	12.72
East Rome, S. S. Miss Barnes's salary	1.00
Hillsdale Q. M., Dr. M. Bachelor \$48.76, H. M. \$12.87	61.63
Lansing Q. M., Dr. M. Bachelor	11.75
Montcalm Q. M. do	4.00
Montcalm, Melvina M. Hosner do	2.24
Oakland Q. M., do \$2, H. M. \$1	\$3.00
Plainfield, S. S. Miss Barnes's sal.	1.72

St. Joseph River aux., T. O. Dr.	
M. Bacheler	2.19
Van Buren Q. M., for Dr. Bacheler \$8.94, H. M. \$2.22, and Storer College \$2.27	13.43

IOWA.

Burr Oak aux., Mrs. Miner's sal.	\$4.00
Cedar Valley Q. M., col. do. . .	3.00
Lincoln aux., by band do	1.28

MINNESOTA.

Champlin aux., T. O. Miss Barnes's salary	\$2.75
Crystal aux., T. O.	3.60
Hennepin Q. M., col. F. M. . . .	2.60
Money Creek, S. S. Miss Barnes's salary50
Minneapolis, King's Workers Deloid's salary	10.00
Minneapolis, S. S. 1st ch. Primary Class for Miss Barnes	2.00
Minneapolis aux., 1st ch. F. M. .	15.00
Madelia ch. F. M.	2.35
Nashville, So. Branch ch.	4.05
Pickwick, Mrs. C. L. Grannis F. M.50
Winona and Houston Q. M. col.	

Miss Barnes	\$3.25
Winnebago City aux. F. M. . . .	10.75

NEBRASKA.

Salem aux., T. O. of this children's offering \$2.50 for Miss Barnes	7.17
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SOUTH DAKOTA.

Rowena aux., salary of teacher .	\$8.00
So. Dakota Q. M. aux., Miss Barnes	5.00
Valley Springs aux., salary of teacher	7.00

PROVINCE OF QUEBEC.

Lenoxville, Mrs. John Gordon for Mrs. Smith's salary	\$0.75
Montreal, Mrs. D. W. Moulton do	2.00
Stanhope aux., teacher Emily .	11.00
Sherbrooke, Miss F. R. Moulton T. O. Mrs. Smith's salary	1.00

Total \$920.52

LAURA A. DEMERITTE, Treas.

Dover, N. H.

CORRECTION.—Credit to Cedar Valley Q. M., Iowa, for \$15 should have been Cedar Valley Q. M. \$4.16, and Lincoln aux. \$10.84. Credit to Mattawan S. S., Michigan, \$2.50, should have been West Oshtemo S. S.

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